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1607

3136



PASTORAL ADDRESS

Monastery M^t OF THE *S^t Joseph*

RT. REV. JAMES DOYLE,

&c. &c.

TO THE

CATHOLIC CLERGY AND LAITY

OF THE DIOCESES OF

KILDARE AND LEIGHLIN.

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*To the Catholic Clergy and People of the Dioceses
of Kildare and Leighlin, health and benediction.*

DEARLY BELOVED BRETHREN,

As the time of our annual Visitation approaches, when we expect to see you face to face, and to speak with you about those things, which concern your salvation, our mind is turned with more than ordinary attention to the consideration of whatever affects your wants or your interests. If we be bound to watch, so as to give to God an account of your souls, you can never be absent from our thoughts; nor can we enjoy any rest, whilst you suffer any want which it is in our power to supply. Removed to a distance from many of you, though living in the midst of you, we are enabled to view your situation, as the watchman surveys the surrounding city from the tower or the rampart, on which public interest has placed him, for the public good. The dangers which threaten a people, the difficulties which beset them, are often for a time hidden from themselves; nor is it just or wise for him who is charged to watch for them, to awake them to dangers which are remote, or excite their alarm about difficulties which are scarcely within view. But, when danger approaches nearly, when difficulties press closely on a people, then it becomes the duty, the imperious duty, of the watchman to announce to all who are concerned, their entire and exact situation—all their impending difficulties and dangers. In such times, whosoever is charged, as it were, with the public safety, should expose whatever threatens to impair or injure it; he should excite the zeal and the ardour of his fellow-citizens, draw forth and estimate their resources, and direct and apply them to their proper ends.

Such, beloved Brethren, is the duty which now presses upon us. We have long watched, with an unceasing solicitude, the various wiles, and arts, and efforts, which have been employed or resorted to for the purpose of making inroads upon your faith. We have sometimes, without disturbing your repose, dissipated those efforts, and whilst nature would incline us to condemn the puny malice, or the senseless fanaticism, which from time to time assailed the immoveable bulwarks of our Religion, we have endeavoured to turn towards those in whom such malice or folly dwelt, a heart of pity, or a prayer of forgiveness. For almost three centuries, in Ireland, our Religion had been delivered up to men who judged it unjustly; and its ministers, like sheep before the shearer, were compelled to be dumb. Treated "as deceivers, and yet true; as unknown, "and yet known; as dying, and behold they live; as "chastised, and not killed; as sorrowful, yet always "rejoicing; as needy, yet enriching many; as having "nothing, and possessing all things." When for ages they had thus exhibited themselves "as the Ministers "of God, in much patience, in tribulation, in necessities, in distresses," they, and the people with whom they suffered, were relieved. The persecution, blunted by its own violence, and rendered ineffectual by its own excess, ceased to assail our Religion openly, whilst its spirit, like that evil one expelled by our Redeemer, wandering through dry and arid places, without finding rest, returned frequently, seeking to re-enter its former abode—to regain its lost possessions. We have ever opposed to this spirit, not the arms of flesh and blood, but the shield of faith and of prayer. Christian patience, fortitude, and resignation, sustained us amidst trials, which human nature, unassisted, never could support. We are again called upon to exercise those virtues, in order to protect our Religion from danger, our whole community from insult, and children from the leaven of the modern Pharisees,

which is hypocrisy and fanaticism; a leaven which, if not excluded by our exertions, would in time corrupt not only the hearts of our children, but the entire mass of our people.

The spirit which now afflicts us, dearest Brethren, is the same which in past times hunted the instructors of our youth like monsters from the midst of society, and sent the Priest into the wilderness to perish, laden, like the scape-goat, with the sins of the people; a spirit which harassed and tortured the surviving remnant of an almost extirpated race, seeking to pervert them by tearing the son from the arms of the father, and the orphan daughter from the embraces of her widowed mother.

The Primate Boulter, that finished type of a bad government, wrote from Dublin, about a century ago, to the Bishop of London, as follows:—"The great numbers of Papists in this kingdom, and the obstinacy with which they adhere to their own Religion, occasions our trying what may be done with their children, to bring them over to our Church." He proceeds to recommend the founding of Charter Schools, and says that the Nobility, Gentry, and Clergy are about presenting an address to the then King, that he might form them into a Society—such as the Society for the Suppression of Vice, or the Kildare-street Society—and having in his own name, and that of the rest of his brethren, (this Boulter was the head of the Bishops of the Established Church in Ireland,) invoked the intercession of their Brother of London with the King, concludes thus: "I can assure you, the Papists here are so numerous, that it highly concerns us in point of interest—to points of interest the Primate and his brethren were then, as now, sensitively alive)—as well as out of concern for the salvation of those poor creatures"—what consummate hypocrisy in a man placed at the head of a Government, whose measures were subversive, not only of all the laws of the Gospel, but of every

feeling of humanity)—he continues, “who are our fellow-subjects, to bring them and theirs over to the knowledge of the true religion—(the Religion of Boulter!)—and one of the most likely methods we can think of is, if possible, *instructing and converting the young generation*; for instead of converting those that are adult, (that is, those whose reason is matured, and who think seriously of their salvation) we are daily losing many of our meaner people;” (those meaner people whom, according to the Apostle, “*God hath appointed the heirs of the kingdom which he has promised to those who love him,*”) who go off to Popery,” or return to the fold from which they had strayed or been seduced.

Such, beloved Brethren, was the policy of Boulter and of the Government which employed him; such was the spirit which then animated those who would corrupt what they could not destroy. This policy has yielded somewhat to the force of time and events; and this spirit, which almost extirpated learning, and defiled all that was hallowed in the land, has assumed a meeker tone—a tone more suited to the age; but in deceit, in craft, in wiles, in injustice, and wickedness, as well as in hostility to our Religion, it has undergone no change. The Chartered Society, instituted by Boulter and his brethren, assisted by some of the Nobility, Gentry, and Clergy, was founded exactly for the same purposes, had precisely the same patrons and supporters as the Societies of the present day. Their numbers, and the obstinacy with which they adhered to their own religion, was the sin of our fathers in 1730. Our numbers, and the obstinacy with which we adhere to the same religion, is our crime in 1826. It highly concerned the *interest* of Boulter and his brethren, as well as their piety, to bring our Fathers and their children to the knowledge of the true religion, that is, to Protestantism, which a late Bishop of St. David’s, in a Catechism, defines to be a denial of the Catho-

lic Faith, and the exclusion of those who profess it, from all places of trust, honour, or emolument: a mode of worshipping God, which required more than human ingenuity to devise! In like manner, it highly concerns the *interest* of the Boulters of the present day, to bring us and our children to a similar degree of religious improvement; but as *then* the obstinacy of the adult or grown persons of our communion rendered every effort at their conversion abortive, and caused Boulter and his brethren, with the Nobility, Gentry, and Clergy, who were his dupes or expectants, to institute a Society for "the instructing and converting of the young generation;" so *now* the persons who have inherited the spirit of Boulter, have formed, not one, but many Societies, for similar purposes and ends. As *then* they addressed the King for his assistance, so *now* they apply to Parliament for aid: as at that period they found a patron and an advocate in the Bishop of London, so at present they experience the favour or receive the support of Mr. Goulbourn or Mr. Peel. As at that time the Papists, who in Boulter's fancy had become numerous, were known only for the purposes of punishment; so now, when they are really numerous, they are noticed only to be insulted and despised. As at that time private subscriptions and public bounty united to subvert our Religion, by the unnatural and impious means of seducing the child from the parent, and perverting the tender mind of youth; so at present, the same mystery of iniquity worketh against filial piety, parental authority, and the commandments of Jesus Christ. As at that period bribes and terror were resorted to, for the purpose of rooting up the foundation of an edifice which had been cast down; so at this day bribes and terror are employed to loosen the cement and lay waste the walls of the rude edifice which we are endeavouring to rebuild. As in those days the engine of destruction was attempted to be introduced

under the appearance of kindness and good will, into the city of God, which is the Church; so in our days, a counterfeit benevolence, a specious hypocrisy, is employed to hide the gangrene, which is sought to be inserted in our flesh. But experience, Brethren, is the best instructor of men; and "happy is he to whom another's danger has taught caution." It is not useless to us to have heard of Boulter, his brethren, his Society and friends, of their subscriptions and their public grants, of their Charter Schools, with all their happy fruits, of their motives, and the objects at which they aimed. No; these salutary lessons have not been read by us in vain; and if we forgot them, or were unmindful of them, the ashes of our fathers would become reanimated; their fibres and sinews would again bind the muscle to the bone, and fit them to the flesh; those who now sleep, would burst the tombs which enclose them, and come to reproach us, if we ceased to defend that Religion which sanctified them—that faith for which they died. But this is not required. We are ourselves the children of saints; and we expect that happy life which, as Tobias says, God will give to those who never change their faith from him. We will take lessons from experience; we will be wise to sobriety, and inheriting the faith, the patience and the fortitude of those who have gone before us; we will preserve the deposit which has been confided to us, and transmit it entire and unsullied to our descendants. We have borne patiently with disappointment; we have looked silently on injustice; we have suffered falsehood and misrepresentation to refute themselves; we have permitted those who belied us to become their own public accusers; and hoping against hope, we have exercised patience and forbearance to their utmost extent. But the late proceedings in and out of Parliament, on the subject of Education, must have convinced the most credulous and confiding that the spirit of Boulter still lives

in the midst of us : that the justice of Government is not like that justice which men are bound to practise towards each other ; that though the conversion of ourselves be hopeless,, “ the instructing and converting of the young generation ” is still an object deserving the solicitude of individuals and the bounty of the State. If at any time there were dupes amongst us who thought that whilst the penal code continued there could be perfect equity in the administration ; that impartial justice could subsist with a sectarian ascendancy ; - that our religion, though the mark and badge of political exclusion, would be overlooked in the distribution of public gifts ; if there were amongst us any such dupes, they are now undeceived ; even they must acknowledge, that as far as education is concerned, (for I meddle not at present with other matters,) facts, arguments, and petitions are alike unavailing, when employed in our behalf. We have disproved every falsehood which has been uttered against us. All the Societies of which we complained, have been convicted out of their own mouths of what they disclaimed or disavowed. They have been made to blush at those frauds and falsehoods which teem in their Reports. Yet with such disgrace thick about them, and having no claim to public confidence or support but their long-tried and unwearied hostility to our Creed, they are all enriched with money wrung from your sweat and industry, and from the produce of your fields.

The history of the struggle which we have now for some years maintained with those Societies, is instructing and interesting : I shall sketch it for you rapidly, for I don't wish to detain you with a subject calculated to excite only your indignation or disgust. I would pass it over altogether, but that being about to recommend to you measures which will require sacrifices and exertions, I consider it my duty to expose fully the danger and difficulty of our situation, as well as the utter folly or hopelessness of looking

abroad for assistance, or placing confidence elsewhere than in ourselves, and in those tried friends, who, through good report and evil report, have adhered along with us to the cause of truth and justice.

About twenty years ago, a Society for printing and distributing Bibles was formed in this country, which in a short time became numerous, including within it a great number of well-meaning persons; and not a few who put on an appearance of piety and zeal, for the purpose of obtaining a livelihood through the Society, and sharing in the funds placed at its disposal. This Society by degrees, not satisfied with contributing to the religious improvement of Protestants, directed its zeal to the enlightening of Catholics. They introduced into their annual reports, the most glaring and absurd tales of conversions, effected amongst us, chiefly in order to excite the people of England (who are exceedingly credulous) to contribute freely to their funds. The imposture was so successful, that in almost every succeeding year new Societies sprung up, each and all of whom engaged to enlighten "the poor benighted Papists of Ireland," (for so they called us), according to the measure of the gifts which the public might enable them to bestow. Some undertook to distribute Bibles and Testaments in English and in Irish, others to compose and disseminate Tracts; many were employed in collecting information respecting our religious usages, called by them *superstitious*; several had funds intrusted to them, whether to aid the operation of grace in making converts, or in confirming those converts when made—in the abandonment of all religion. The gaols, the bridewells, the cellars, the cabins, were all to be visited; and books, and bank-notes, and cloaks, and coats, and Bibles, were all employed to forward the great work of hypocrisy and religious cant. The fruits of those exertions were such as naturally should be expected; theft and robbery, and lies, and sacrilege, and profanations of every sort

abounded. The hypocrites employed by the Society were enabled to live; many of them became rich; not a few of the simple, well-disposed Protestants, became dupes and fanatics; the sensible part of the community sighed or laughed at what was occurring; the thief in prison often hoped, and not always without cause, to escape the gallows by accepting of a Bible; and the prostitute when driven from Society, recruited her strength and was refitted for debauchery by feigning conversion. These Societies produced more crimes in Ireland than the Whiteboys, or Orangemen; they at one period convulsed the entire country, and almost kindled a civil war: to this day they divide the people; promote or prolong dissension; alienate the master and mistress from their domestics; and sow distrust and antipathy in the place of mutual confidence and affection: to judge them by their fruits they appear to be the works of Satan, who transforms himself into an angel of light, that by an appearance of godliness he may deceive the unwary. But of all those Societies, there were none so dangerous as those who veiled their attempts at seducing our people from the faith, by combining them with exertions to educate the poor. The people of Ireland seem to have an innate thirst for knowledge: when education was proscribed by law, and learning treated as a crime, we defied the impotent attempts of the Legislature, and preserved it amongst us like some sacred fire sent from heaven: but it was confined to a narrow sphere, and the glimmerings of its light scarcely reached the multitude. We all, however, looked towards it, and desired earnestly to be warmed and enlightened by its rays. The societies knew this; they engrafted education on proselytism, and hence the protracted combats we have had to sustain. These Societies have been liars as well as sowers of discord, from the beginning: they disavow proselytism, and profess it often in the very same Report. That of Kil-

dare-place, with which our chief concern is at present, has embodied in its fundamental rules an express and deliberate contradiction. In one of those rules, it professes to be founded for the purpose of imparting education to all denominations of Christians, without interfering with the religion of any; and in another rule, it erects itself into a Bible Society, and enforces the reading of the Sacred Scriptures, without note or comment, by children, in all schools to which it extends its aid. That such reading is necessarily connected with forming on the sacred Text, such judgment or opinion as may suggest itself to the fancy of the child, is obvious to all; that we, Catholics, are bound to adhere to the judgment of the Church, even in preference to our own, whilst we read and meditate on the Word of God, is equally notorious and true: consequently our religion is interfered with wheresoever their system prevails; and yet this Society, with an effrontery unparalleled, upholds in the face of Parliament and of the Nation, this clear and palpable contradiction in their rules.

Amongst the many Societies which sprung up under the auspices of the Bible Society, for the purpose "of instructing and converting the rising generation," no one is so conspicuous as this now mentioned; a special notice of it is therefore required. The Kildare-place Society was first formed some fifteen or sixteen years ago; and by the liberality of its professions, when first founded, collected about it the sympathies and support of the most enlightened men in the country: it was favourably contrasted with the others which were professedly Sec-tarian. The enlightened and patriotic of every creed, lent to it their aid, and bestowed on it their generous contributions. Catholics, Church Protestants, and Dissenters, composed its managing Committee, and had the demon of fanaticism not found entrance to its enclosure, or been admitted to its councils, it

would gradually become fitted to the nation, and have conferred ere now, and continue to confer more benefits upon Ireland than any institution, not excepting our Irish Parliament, which from time immemorial existed in this country: but alas, owing to the Penal Laws, and the accursed divisions always fomented by their spirit in Ireland, the fanatical party, in Kildare-place, engrossed the management of its Funds, and employed them in the works of "enlightening and converting the rising generation." Affecting ignorance of the Catholic Doctrine, they obtruded an obnoxious principle into their Schools, and under the pretext of giving religious instruction, they abused the Word of God, rendering it a symbol of disunion; a harbinger of discord, not of peace.

They were warned of the mischief they were creating; of the error into which they fell; they were repeatedly invited to return to a better sense; but all was in vain. They found supporters amongst many whom they successfully laboured to deceive; they imputed to us a dislike to the very Word of God; and our opposition to the abuse of that Word, and to the discarding of a just authority in the interpretation of it, they designated as an hostility to truth, and to every right, human and divine. When we explained our doctrine, they would not understand us; when we pointed out the evils of licentiousness in religion, they scoffed at us; when we upbraided them with bad faith, and the breach of a public compact, they sent forth misstatements to justify what was truly disgraceful. Whilst contending with the Society, and others of a similar description, we were assailed by the Bible Society, that great parent of them all; by the Charter Schools, which were nearly eaten up by their own viciousness; by the London Hibernian Society, which not satisfied with Schools of seduction, employed bribed apostates, as missionaries, amongst our people. The Society, for discountenancing vice, laboured by premiums, be-

stowed on Catholic Children, to seduce them from the faith of their Fathers; whilst the Lord Lieutenant, for the time being, entrusted a Parliamentary Fund, to a Major Woodward, and some others, "who worked it, so as to throw Education into the hands of the Clergy of the Established Church."

Thus, dearly beloved Brethren, were we beset and encompassed by enemies, on all sides. The Societies, like Boulter and his brethren, engaged many of the Nobility and Gentry, to assist them "in instructing and converting the rising generation;" they appealed to Parliament; and to fill up the cup of our sorrows, to heap up and cause to flow over the measure of our sufferings, they obtained thousands upon thousands of the public money, to assist them in carrying on against us, and against our religion, this horrid crusade.

About the year 1819, whilst these things were in progress, many just men were moved with compassion for us, and with indignation against those who insulted and afflicted us. Lord Cloncurry, who is blessed with an innate love of justice; Mr. O'Connell, who is ever foremost in unmasking hypocrisy, and proclaiming the wrongs of his fellow countrymen; Mr. Curran, who inherits so much of the talents, and more than the virtues of his father; these gentlemen, with several others, exposed, at a public meeting, the defection of the Kildare-street Society, from the principles which they professed. This exposure led to the abdication of the Presidency of it by the Duke of Leinster; and from the day on which it was abandoned by the head of the Irish Nobility, the pride of Ireland, and the patron of every virtuous Institution, though it has tattered in obscurity, it has been looked on as disgraced. The public feeling and opinion, had now come to our support; and the late William Parnell, Esq., M. P. for the County of Wicklow, whose whole life was an uninterrupted exercise of great ta-

lents, employed in works of justice, benevolence, and public utility, applied to Mr. Secretary Grant, to obtain, through him, the support of Government, to an unexceptionable plan of education. This plan, first sketched by Mr. Parnell, was adopted at the same time by the National Society for the Education of the poor of Ireland; but Mr. Parnell, having been suddenly removed to a better world, and Mr. Grant, occupied and embarrassed by the disturbances then prevailing throughout the country, not being able to afford to the new Institution the support to which he had considered the plan of Mr. Parnell entitled; the entire, after struggling for some time with difficulties, fell to the ground. In the course of the following year, several of our Prelates being assembled in Dublin, drew up a paper entitled, "Thoughts on Education," which embodied the complaints then prevalent in the country, upon this subject, assigning also the reasons why the Catholics could not avail themselves of the public funds entrusted to the Kildare-street Society, and suggesting such improvements in the constitution and rules of that body, as would enable it to fulfil the views of the Legislature, and promote effectually the education of the people. This paper was presented to the Chief Secretary, during the Talbot administration in Ireland, by my Lord Fingall, and the late Dr. Troy. It met with the same reception as every other appeal which had been made to the Irish Government, on behalf of the Irish Catholics—it was left unnoticed; and if any intimation of its having been taken into consideration ever appeared, it could only be collected from the increase of the Parliamentary Grant made shortly afterwards to that Society, whose viciousness and unfitness to preside over the education of the Irish people it demonstratively proved.

During the following year, Lord Talbot and Mr. Grant having disagreed, the Irish Cabinet and the Irish people being alike divided into factions; distress

having accumulated; oppression having risen to its utmost height; insurrection and bloodshed prevailing through almost every county, and no law or no severity being sufficient to quell them; but, above all, no remedial measures being applied to allay the existing discontent, or relieve the distresses of the people; Lord Talbot was recalled, bearing along with him, if not the blessings of the people, at least the emoluments of his office, which he still more esteemed. Ireland, at this period, received as her chief Governor, the Marquess Wellesley, one of her own sons, to whom she had been long accustomed to look with pride and exultation. The noble Marquess brought along with him, as chief Secretary, the present best supporter of the Kildare-place Society; a gentleman, till then, unknown in public life, and who, in Ireland, had been eminently distinguished for all those qualities which were wanting in his immediate predecessor. Mr. Grant was mild, eloquent, attached to justice, and to truth; he shrunk from every thing that savoured of oppression; his intellect was enlarged, and stored with information; he never became the tool or the minion of a party; and though condemned to labour in a system of inveterate abuse, he sought unceasingly to modify it. Finally, rather than be the agent of a depraved system, he retired to a private life, there to lament the wrongs of a country which he was unable to protect or improve.

In 1824, when the present Lord Lientenant had somewhat composed the disorders which prevailed at the commencement of his administration, the Catholic Prelates, hoping that his power to do good was commensurate with his inclination, thought it a fit time to renew their representation with respect to the education of the poor. They accordingly prepared a memorial on the subject to his Excellency; their desire of presenting it was communicated to him: and his Excellency not finding it

convenient at that time to fix a day for receiving it, the memorial was thrown into the form of a petition, signed by all the Bishops who were then in Dublin, and presented to the House of Commons shortly after the opening of the Session, by Mr. Grattan, the hereditary and faithful advocate of all our just claims.

This Petition produced a debate in the House of Commons, from which it appeared that Parliament was desirous of instituting an inquiry into the state of education in Ireland; and notice of a motion for the appointment of a Parliamentary commission for that purpose having been given by the indefatigable Sir John Newport, the partizans of the Societies became alarmed: they anticipated nothing less than the detection of impositions, and abuses, even more gross and inexcusable than had lately been developed, by a similar commission, in the departments of the Revenue, in the Customs and Excise. They assailed the Minister, and unhappily he yielded to their solicitations; he allured, and threatened opposition. The worthy Baronet fearing, and justly, that a motion, however reasonable, if opposed by administration, would not succeed, agreed to exchange his Parliamentary commission, for a commission to be appointed by the Crown. Thus all our hopes were blasted, and from that hour to this, we looked with doubt and apprehension to whatever we have witnessed on the part of this Commission, to all that has emanated from it. At length, we have seen it virtually dissolved, after much useless labour, and the chief member of it advocating in Parliament his own views, founded on inquiry and experience, and yet thinking it right to supersede them by his vote.

Such is the fatal consequence to Ireland of Parliament confiding any public measure regarding it, to the wisdom or discretion of a feeble and divided administration; but an administration, whose less worthy portion, inheriting the spirit of Boulter and

his brethren, are vested with a preeminent influence over our affairs.

This Commission, so appointed by the Ministers of the Crown, after a minute inquiry, has favoured us with a long Report and most voluminous Appendix. This Appendix contains the most strange and unaccountable mass of evidence and information, which it has ever fallen to our lot to peruse. The Report itself is often interesting—sometimes unmeaning—not unfrequently a little self-contradictory—and in every other page betraying symptoms of convention or compromise. It is the product of a Commission divided in sentiment and opinion, just like the Cabinet which created it; and the deformed son is not more like the decrepid father, than the Report of the Commissioners is like to the acts of our administration.

In the last session of Parliament several thousand pounds were voted by the Commons, and placed at the disposal of the Lord Lieutenant, for the purpose of promoting a well ordered system of Education in Ireland: but, the Commissioners, in their Report, having exposed the sectarian principles on which a similar fund had, in former years, been administered by other Commissioners of his Excellency, this last grant was confided by him to themselves. Numerous applications for portions of this grant, to aid in the building of Schools, have been made during the last year. We have ourselves made and repeatedly urged them, but all to no purpose; the fund continues locked up in the treasury, for no reasons that can even be conjectured, unless it be that the Commissioners could not agree upon any rules or regulations, according to which it might be disbursed.

It is not at present necessary to animadvert upon such weakness and indecision, or point out to you the qualities of the Commissioners' Report. At a late meeting of our Prelates in Dublin, it was a sub-

ject of deliberation, and certain resolutions passed by them on that occasion had reference to it. Since then, those Commissioners have assembled in London, where their plan has been for the present superseded; our petitions, prayers, representations, have, as a matter of course, been set at nought; our hopes are all disappointed; our schools and our children are discarded; every effort we have made has been rendered useless, whilst each and all of the obnoxious Societies, from that of the Charter School to its fellow at Kildare-street, have been endowed anew with parliamentary grants. Mr. Spring Rice, Member of Parliament for the City of Limerick, whose talents and whose zeal for the public interests have, on this occasion, as on many others, placed him foremost among his countrymen, has, uselessly, invoked justice, utility, and public decorum in favour of education; but the absurd, false, and incoherent rhapsodies of a fanatic, with the power of the Minister, have defeated all his exertions. The very men whom he compelled to assent to the truth of all he advanced, and to the necessity of the measures which he advocated, were compelled, no doubt, by a sense of duty to vote against him; and, as if Boulter himself had presided at the deliberations, some fifty thousand pounds, drawn from the purses of the people, are to be again employed this year "in instructing and converting the rising generation."

This rapid but imperfect sketch of the history of those Societies, and of the steps which have been taken by those interested about the Education of the youth of Ireland, was necessary, in order to satisfy you fully, that no reasonable exertion has been spared by your friends, whether in or out of Parliament, to put a stop to long-existing abuses, and to obtain the aid of Government, not to *convert*, but to *instruct* the youth of Ireland. It was necessary to make manifest, even to the slowest mind, that no just and equitable plan for the Education of the Irish Catholics will be assented

to by a hostile administration ; and it was due to the most confiding among us, to explain clearly, if not fully, a series of transactions, in which moderation, perseverance and prudence have been as conspicuous on our part, as obstinacy and bad faith, and an inveterate prejudice against our religion, have been eminently displayed upon the other. Before I called upon you to make sacrifices, even for your own good and the benefit of your children, those dearest pledges of your affection, as they are the dearest objects of mine ; my duty towards you required that I should demonstrate to you all, not by reasonable argument alone, but by historical proofs, and by facts not to be controverted, the nature and extent of that public exigency, which now requires our exertions. To argue against the power opposed to us is useless ; for that power, in defiance of argument, has expended several hundred thousand pounds upon Charter Schools, which, as Mr. O'Driscoll observes, were productive only of thieves and prostitutes ; upon a Foundling Hospital, which is a national disgrace and nuisance ; upon Military and other Schools of a Sectarian character ; a power which sanctions the diversion of nearly all the first fruits of the Irish Established Church, from the objects to which the royal bounty had assigned them, whilst it supplies the wants thus created, by the most odious and oppressive system of Taxation ; a power which not only does not foster mutual benevolence and good-will amongst the different religionists in Ireland, but forbids the exercise of those virtues, by refusing even to permit Vestries to levy assessments for the building or repairing of places of worship, without discrimination of party or of sect. Against this power and its adherents, no force of argument can prevail ; we may indeed enjoy the useless gratification of contemplating the absurdity of their injustice, and compel them, as it were, to stand naked before the world, without any shield to cover them, other than that of

mere might; but as to the great principles of equity and public good; these, I fear, like our prayers and petitions, will continue to be postponed to state convenience; to the interests of a party; and to that unhallowed prejudice against our Religion, which disgraces and degrades this empire.

The question, then, for our deliberation, resolves itself simply into this; are we or are we not prepared to yield up our inalienable rights, with regard to the education of our children? Is the parent to preserve or to surrender his right of selecting the tutor to whom he would entrust the education of his child? Are we or are we not to continue Catholics, and to preserve to our descendants the faith with which we have been gifted by the Lord? Or are we to substitute the great principle of the Bible Societies, which is a defection from, and an obstinate opposition to, the Church; to that reasonable obedience to her authority which Christ commanded; which the Apostles enforced; which has ever governed the body of Christ; a rational obedience, which keeps us all united in the bond of charity and peace; and which, when discarded, has ever produced war, bloodshed, and revolutions in states, and in the christian world, those swarms of sects and heresies, that impiety, infidelity, and fanaticism, which we daily witness and deplore? Are we or are we not disposed to erase the Catholic people of Ireland from the records of the Catholic Church, and enroll them as members of a Bible Society? Are we prepared to extinguish amongst us, that light of gospel truth, which has illuminated Ireland for fifteen hundred years, and consign our children to be tossed about by every wind of doctrine; to wrest the Scriptures to their own perdition, until blinding and blinded, they and their guides fall together into the pit? Are we or are we not prepared to repudiate the sanctity of our fathers; to stigmatize their toils and sufferings; to betray into the hands of the Boulders and

their Brethren, that rising generation, in whom the spirits of our ancestry dwell? Shall Ireland no more be Catholic, and orthodox? Yea, Brethren, it shall: and rather than desert the faith once delivered to the Saints, let our right hand be withered, and our flesh given a prey to the beasts of the earth, or the fowls of the air. But, whence, you will inquire, is this danger to be apprehended, or how do these Societies threaten the security or integrity of our faith? I will tell you, dearest Brethren: previous to the reign of Henry the Eighth, I might say of Elizabeth, the contests in Ireland, long and bloody as they were, existed between the English and Irish; since then the designations of the parties were changed, and until the reign of our late Sovereign, Catholics and Protestants unceasingly contended: the Catholics had been subdued more by fraud and treachery, than by force; and the cruelty and injustice practised against them became so revolting, that the late King shrunk from it: a vast majority of the Protestants themselves also relented, and employed their most strenuous and zealous exertions in repairing our wrongs, and relieving us from the burden of an intolerable yoke. Against the King and this virtuous portion of our fellow subjects, were arrayed, and are arrayed to this day, the Boulsters and their brethren, with a great number of Nobility, Gentry, as well as Clergymen of the Established Church: these men, (if men they can be called,) would wish to continue the old oppression; many of them regret that the Penal Code had ever been relaxed; some of them would re-enact it, if in their power to do so: it is this party, chiefly, with some fools and dupes of no sense, character, or name, who are now intent, not on re-enacting the penal code, which they find impossible, but "in converting the rising generation;" they have found that apostates from our religion are more wicked and unprincipled than they are themselves, and hence they are anxious to make us all apostates; well assu-

red: that if we were, we would be men after their own hearts: like Boulter, they found the adults among us too obstinate, and that the conversion of them was hopeless; that the more humble classes of their own community, were daily going over to Popery; and hence they undertook "to instruct and convert the rising generation." The principle of conversion to the creed which they profess, is, for each person to read the Bible without note or comment, and to judge of its sense, regardless of all authority: this principle, when proposed naked, has about it so much deformity; it is so much and so directly opposed to the nature and essence of the gospel dispensation; it has been so successfully exposed and confuted by all sensible Protestants and Catholics; it has caused such incalculable evils to all the nations of Europe; and brought such singular disgrace and chastisements upon these kingdoms, that those men fear to avow it openly, and only seek to introduce it under the veil of Education: but such is the danger and malignity of this principle, that if suffered to spread in the country, it will vitiate the whole frame of society, and corrupt the entire body of true religion: it is like a cancer, which, if it once fix its roots, can only be eradicated with the flesh itself. All the Societies for the Education of the Irish poor, have adopted this noxious and detestable error; and invite by bribes and every kind of allurements, our youth to imbibe it at their very entrance into life. These Societies are so vile and so hypocritical, that they will probably take these very words which I am now writing, and pervert them to prove, that I am an enemy to the reading of the Sacred Scriptures; and when they have done so, they will appeal to their dupes and adherents in England and Ireland, to give them money to assist in rescuing you from the influence of such doctrine, and bestow on you the blessings "of their holy religion." It is in vain that you and I tell them, and prove it by the evidence of undeniable facts, that we

read, and love, and revere the Scriptures, as much as we despise, and detest, and abhor the demon of pride, which discards all Church authority in the interpretation of them, and invites the untutored child, the petulant old woman, or the more silly old man, to judge without a guide, of the sense of the sacred and mysterious volume, who destroy its utility or profane its holiness by an irrational and irreligious abuse.

As now, then, these societies are in some degree triumphant for a time; as our efforts to detach from them the support of Parliament have failed; as the Minister has taken them under his special care and protection; as, in a word, the spirit of Boulter has been resuscitated and prevails; we are called on, like Lot, to betake ourselves to the mountain, a place of refuge and security, and not even look back to those Societies, with which, through a kind of necessity, we for some time communed. We are compelled now to come to a decision, and either permit them to make inroads upon us; to multiply their establishments amongst us; to taint, if not to infect the mass of our children, and increase and consolidate their power of doing mischief; or to separate ourselves altogether and for ever, from a nuisance so offensive and inveterate. Our pride as a people, our duty as parents and Pastors, our Religion as Christians, all require of us to discard for ever those odious and anti-catholic societies. To calculate or estimate the degree of their malice or folly, respectively, as they concern us, is quite unnecessary; they are all founded on the same principle of licentiousness in Religion, and no modification of such a principle can ever fit it for an association with right reason, with true Religion, nor consequently with the Catholic Church.

If it be inquired of us, why we have so long tolerated those Societies, or permitted any person whom we could controul, to hold communication with them; our reply is, that we have not ceased to

combat them since we first became your Bishop; that we have taken an active share in those proceedings against them, which have been recounted; that we hoped, or in deference to the hopes of others, that we awaited the interposition of Government in your behalf, and that wheresoever in these dioceses such connexion was tolerated, or overlooked, it was watched over with the most unwearied solicitude, that it might not produce its natural, and, in time, necessary effects. Had we acted as our own judgment and dispositions would incline, we might appear to many, to have been hasty in our resolves, and to have impeded, by the severity of our discipline, those amicable arrangements which we were most anxious to promote. As a proof of the feelings which we entertained, and the forbearance which we practised in this respect, we here adduce from evidence, given by us on oath, in London, last May, the following extract: being questioned as to whether children had been withdrawn by us from the schools of the several societies, in consequence of the appointment of the Commissioners of Education Inquiry; the reply was—

“ I looked very quietly on the Schools (connected
 “ with those Education Societies,) which were fre-
 “ quented by children of my communion, subsequent
 “ to the appointment of this Commission, *and much*
 “ *more quietly than I would have done had the*
 “ *Commission not been appointed*, as in that case,
 “ I would have considered myself bound to use more
 “ exertions than I did; for this reason, that having
 “ petitioned Parliament during the last Session, to
 “ adopt some measure for giving generally an im-
 “ proved system of education to the poor of Ireland,
 “ had I found that Parliament and the Government
 “ were totally regardless of our prayer on that sub-
 “ ject, I should have been obliged to consider them
 “ as tacitly approving the system which was in ope-
 “ ration; and feeling so, I should have thought

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" myself called upon to use increased exertion to
 " withdraw children from a system of education
 " in which, in my opinion, not only individuals who
 " could do evil were engaged, but to which the Go-
 " vernment itself freely lent its aid. Finding, how-
 " ever, that a Commission had been appointed, my
 " views were changed, and I resolved to pursue the
 " plan I had adopted three or four years ago ; and
 " quietly waiting till the result was known, act then
 " as circumstances might dictate."

The time, then, which I patiently awaited, has
 now arrived. At present it is quite manifest, from
 the late proceedings in Parliament, that there and by
 the Government our prayers are totally disregarded ;
 that no measure is adopted, or likely to be adopted,
 for giving generally an improved system of education
 to the Irish poor ; that the Kildare-street system, or
 Society, is not tacitly, but avowedly, approved of by
 the Government, and enriched with a grant out of
 the taxes of £25,000 a-year ; that this Government
 has thus combined with individuals who could, in
 my opinion, do evil—so that circumstances now
 loudly dictate, not to hope for fair and honorable
 treatment, but to withdraw ourselves and our children
 from all contact with those Societies and the conta-
 gion which is abroad.

I know the wants, and feel the multiplied, the
 intolerable distresses of the poor ; I thirst with their
 children for the benefit of a suitable education. I
 am well acquainted with all the advantages which
 those Societies are, through the bounty of Parlia-
 ment, enabled to confer ; I witness daily the pressure
 of Kents, and Tythes, and Church-rates ; of Assess-
 ments for the support of your Priesthood, for the
 building and repairing of your Chapels, together with
 the almost insupportable burden of relieving the
 sick and indigent, and feeding the countless multi-
 tudes of the poor. Could I be formed of flesh, or
 have a heart susceptible of emotion, and not feel it

wrung for the distress of many of you? Could I be a Christian, and not compassionate your wants? Could I be a Catholic Bishop, and not participate in your distress, sympathise in your sufferings, and labour for your good? Is it possible, then, dearest Brethren, that I, whom you know so well, would shut out advantages from you, or invite you to exertions which must call forth toil and money, were I not satisfied that the integrity of our faith, the purity of our morals, the stability of our Religion, and the happiness and salvation of your own children, and of your children's children, are deeply concerned.

It is the great and immoveable foundation of the Catholic Church which is assailed by those Societies, and though the powers of hell never can prevail against that Church, yet kingdom after kingdom may fail and be separated from her. He who called the islands from afar, as Isaias saith, to the knowledge of the truth, will not preserve it amongst them without their own co-operation. Hitherto we have been tried like gold in the furnace, and were not found wanting. We have often suffered with joy the loss of goods and honors, and sometimes even resisted temptation to the shedding of our blood; but we are not on that account secure—we must still be watchful—the fortress which often withstood the most vigorous assaults, has sometimes been taken by surprise. Seduction has often corrupted what violence never could subdue. Sampson, who ruled Israel with glory and wasted all her enemies, fell by the smiles and caresses of a deceitful woman.—“Amen,” says our Saviour, “I say to you, watch.”

If the principle of the Bible Society be established in schools, it will be propagated to the fireside; it will produce in the very bosom of our families sects and heresies without name or number; it will render us at first a nation of fanatics, and then lead us, like Germany, where it was first broached, to the abyss of infidelity, yea, to blaspheme the very name of

Christ. Such is its natural, such is its necessary progress. Even in England at this day, where the laws are more respected than in any other nation upon earth, they are scarcely sufficient to keep the outward frame of a Church together, because that Church admits, though but partially, this principle; but were it in full operation, and the Church severed from the State, no chaos could exemplify the conflicting errors which would instantaneously overspread that land. If then our Religion, unalloyed and untainted, has sanctified numberless generations of men; if through life it be our support; if at our death it open heaven to our view; if it cherish within us every virtue, and rebuke us bitterly when we offend heaven; if it prescribe and regulate the duties which we owe to God and men; if it afford us pardon when we repent, and enrich us with grace when justified; if it keep us all who partake of the same bread combined as one body, and make us, however numerous or dispersed, say the same thing, so that no schisms can exist among us—then let us estimate it by its intrinsic worth, by its salutary fruits, and preserve it to ourselves and to our children, at whatsoever price. To do so, it is necessary that we should separate ourselves from all societies which would impair or assail this Religion; content with the blessings of our own faith, we envy not those who profess any other. Let these abound in their own sense whilst we abound in ours, and the man who violates this principle of natural right, is a tyrant, a bigot, a fool or a knave.

If any person inquire of you why do you not read the Scriptures, tell him that you do, or can do so if you please. If he ask why you do not read them without note or comment, and prefer your own judgment of them to the judgment of the Church, let your only answer be, "Because I am a Catholic; " it is a tenet of the Religion which I profess, that I " must abide in all matters of doctrine by the deci-

“ sion of the Church. I prefer this Religion to
 “ every other, and I hope you do not intend or de-
 “ sire to deprive me of the liberty of thinking for
 “ myself. If your zeal prompt you to desire that
 “ a change be wrought in my opinions, produce
 “ your arguments, but abstain from false pretences,
 “ from calumnies and misrepresentations, from bribes
 “ and threats : employ for your purpose such means
 “ as were used by the Apostles ; and first of all
 “ produce the commission by which you are autho-
 “ rised to teach. But if you only seek for informa-
 “ tion, consult our Catholic Divines or books ; from
 “ them you may derive it amply, whilst disputations
 “ with me might lead to contention or to strife.”

To this reply every rational man will assent, and if a
 bigot or enthusiast persecute you for such words of
 peace, you possess the advantage of suffering for
 justice sake, whilst he incurs the disgrace and guilt of
 infringing the liberty of your conscience ; of inter-
 posing unjustly between man and his Creator ; and
 of inflicting punishment where there is no offence.
 Every person, dearest Brethren, who respects his
 neighbour's right, respects his religious opinions,
 even when erroneous, because the neighbour consi-
 ders them his most valuable possession. We should
 never do violence to the conscience of any person ;
 for though he who follows the dictates of his con-
 science may sometimes be in error and act wrong ;
 still he who acts against its dictate, can never in do-
 ing so act right : to offer violence, then, whether by
 terror, force, fraud, bribes, rewards, or punishments,
 to the conscience of any individdal, is to violate the
 law of nature and the commands of God ; and how-
 soever holy or profitable the end or object sought for
 by him who does so, may appear, it is a crime to
 seek its attainment by unlawful means.

Whilst we abhor hypocrisy and the senseless cant
 of enthusiasts ; whilst we plead in defence of our
 own Religion, and expose the impiety and absurdity

of the great error which prevails in those societies, we respect the religious belief of whomsoever is sincere; we never offer violence to the conscience of any one; and all we require is similar treatment on our own behalf. Our temples and our doctrine are open to the world; so are those of every other class of religionists in the land. If a Catholic please to leave our fold, may he not do so? Can we punish or prosecute him? No. If he remain in the Church, why should he be disturbed for obeying her precepts and adhering to her creed? It fills the heart with bitterness and the mind with affliction and disgust, to find a petty tyranny exercised against the right of conscience in almost every hamlet and village; to find the beggar traduced, the culprit in the prison made a hypocrite, the child as it were kidnapped, the tenant threatened, the servant discharged; all tempted to violate the laws of nature, to stifle the cries of conscience, and by a vile apostacy to give glory to God. Yet all this perversion springs immediately from those unhallowed Societies who infest the country and disturb its peace. By their lies and misrepresentations they seduce the unwary amongst Protestants, and engage some, naturally virtuous and humane, to employ means the most unwarrantable to effect what they miscall conversion. The utter fruitlessness of such attempts would long since have put an end to the occupation of those Societies in Ireland, if profit and emolument were not obtained by the agents of such public mischief; but whilst *lucre*, however *base*, can be obtained by them, they will persist in their endeavours, they will grow worse and worse, as the Apostle observes, erring and driving into error. Against those Societies we have appealed to the Government—we have appealed to the Legislature; but we have appealed in vain. Let us now appeal each of us in our respective homes to our neighbours of whatsoever communion, and implore of them, as they value those rights of conscience which

they themselves possess, to respect them in their neighbour, whom they profess to love even as themselves. If they be disposed to do to others as they would have others to do unto them, let them permit us to enjoy what they themselves would not surrender. Let us be changed into sectaries, if it be possible, but let no bribes or violence be employed to effect the change. Let argument, persuasion—let virtue and example, if they can be found, be employed to subvert our Religion ; but let not violence be done to conscience, or a supposed good be sought for by unhallowed means. This is all we require of our fellow-subjects ; and now when we are about to undertake in good earnest the establishment amongst us of an improved system of education, consistent with our Religious doctrine, let us expect the aid and co-operation, not of Government or of Societies, but of every friend to human liberty, of every man who respects the rights of conscience, and who loves his neighbour as he loves himself.

In order to arrange into a fixed and reasonable system, the various modes of instructing youth, now existing in these Dioceses ; it is an indispensable requisite that each department of a parish, or of a union of parishes, be provided with a spacious and convenient School House ; with these in many parts, the public are already provided ; but wheresoever such School Houses are not found, we expect, as we desire earnestly that the Clergy and the Faithful, during the approaching summer and autumn, will use every possible exertion, to build, adjoining or convenient to each Chapel, a Parochial School House ; let it be spacious, airy, and well lighted ; the materials such as will be best suited to the means and convenience of those on whom the expense of the building will principally devolve : should the Fund placed by his Excellency the Lord Lieutenant, at the disposal of the Commissioners of Education Inquiry, be made available for the pur-

poses intended by Parliament, it is possible that some portions of it may be granted to assist your exertions; but as it is only *possible* that such aid might be obtained, our hopes and confidence should not be directed to it, but to our own exertions, assisted by those liberal and honest men, of other religious persuasions, who view our situation such as it really is; and who are anxious to promote, in a rational and feasible manner, the solid peace and welfare of the country. To such men, and they constitute, I have little doubt, a vast majority of the independent and wealthy Protestants of these Dioceses, you will not appeal in vain; with their countenance and support, aided and governed by that wise and benign providence of God, which blesses the zealous exertions of honest men, you will effect, by diligence and perseverance, the necessary work which I so earnestly and anxiously recommend. Nothing is difficult to the brave, and we are gifted with fortitude: every obstacle is removed by labour; we are inured to toil from our youth. Whatever object a reasonable man proposes to himself he attains; let us undertake the building and furnishing of Schools, and with the blessing of Heaven, we will effect it. When these Schools are built, they shall not be Sectarian; they shall be open to every Child of Adam: were there Jews or Mahometans amongst us, we would admit them to all the advantages of Education, of which they could partake. In all those Schools, Religion shall be the first and last occupation of the child; to raise his pure hands in prayer to Heaven, as it is the first duty assigned him by his Creator, so it shall be the ground-work of all the instruction he may receive. Religion shall not be banished, like some dangerous infection, from our Schools. The child shall not be taught to hide the summary of the law of God, to commune with Heaven by stealth; to deceive some petulant Inspector, and shield his piety by a lie: no, in our Schools Religious instruction

will be the basis of Education ; and this Religious instruction will embrace whatever can contribute to mould the heart to virtue ; to subdue the passions ; to regulate the affections, and prepare the mind of the child for that world full of danger, into which, on leaving School, he is obliged to enter.

The mode of fitting up such schools, now existing, as well as those which shall be built ; the plan of education to be adopted in them ; the method of instruction to be observed ; the qualifications of the Masters or Mistresses, to be employed ; the mode of providing the latter with means of subsistence : these several matters, then, Brethren, I have explained to you, within the last month at my general Visitation ; they are fresh in your recollection ; you will communicate them to your respective congregations, and at my Visitation of your several Parishes, I will endeavour, God willing, to impress still further, these several matters upon their minds. In the mean time, you will observe, with regard to the several Schools under your immediate care, that our regulations be exactly observed, regardless of all Societies, their visitors or their rules.

Wheresoever Catholic children attend for education, if their religious instruction be neglected, or if they be subjected to any rules or regulations incompatible with ours, such as that of reading the Sacred Scriptures without note or comment, let them, if other schools of even an inferior description are convenient, be withdrawn ; but so soon as the school-houses to be built are open for the reception of children, suffer no child of our communion to remain in any school wherein the rules of the Kildare-street Society, or of any other anti-Catholic Society, are observed.

Wishing, Very Reverend, Reverend, and dearly beloved Brethren, the Grace of our Lord Jesus Christ to be with you all, I remain your affectionate

Brother and Servant in the Lord,

JAMES DOYLE.

*Abstract of Rules and Regulations for Schools in the
Dioceses of Kildare and Leighlin.*

I. WHEN a School is fitted up with desks, forms, and supplied with spelling and reading lessons, let a Committee of Management be formed for governing it.

II. Let a Master, who has obtained a certificate from the Teacher in some one of the Model Schools in the several Deaneries of the Dioceses, be employed at a fixed salary, and engaged to conduct the School according to the improved plan which he has learned.

III. Let a Fund, for the payment of the Master and for defraying the current expenses of the School, be formed of the annual Subscriptions paid by wealthy individuals residing in or connected with the district; of the weekly payments by the children; and, where necessary, of Collections made at appointed times, by the Clergymen at the Chapel, or by the Members of the Committee throughout the town or district.

IV. Let the weekly payments for Paupers be made by the Treasurer (who must be a Layman) out of this Fund; so that by the School-roll all may appear to pay.

V. Let the hours of attendance at School be fixed by the Committee, and all its Regulations enforced by the Visitors; whose remarks, written in a book, to be kept by the Master for that purpose, are to be read by the Secretary to the Committee, at their Quarterly Meetings. Those Meetings are to be held on such days as the Committee themselves may appoint.

VI. The religious education of the children is to be thus conducted. In every School there shall be provided, as soon as convenient, and kept carefully by the Master, at least one copy of each of the following books:—The New Testament of our Lord

Jesus Christ* ; an approved Prayer-Book ; an Abridgment of the Christian Doctrine ; Reeve's or Gahan's History of the Bible ; Fleury's Historical Catechism ; the Evangelical Life of Christ ; the Morality of the Bible by Doctor Challenor ; Gotther or Dorrell on the Epistles and Gospels ; the Imitation of Christ ; Mrs. Herbert and the Villagers, by Miss Bodenham. On the opening of the School, the Master shall, after the blessing and the invocation of the Holy Ghost, recite aloud with the Children assembled, the Lord's Prayer, the Hail Mary, the Creed, the Ten Commandments of God, as given at length in the Abridgment of the Christian Doctrine, the Commandments of the Church, with the Acts of Contrition, Faith, Hope, and Charity, as found in the form of Morning Prayer. He shall next arrange the Classes, and then (or in the evening, if he find it more convenient) hear, with the aid of his Monitors, the lessons of the Catechism, as committed to memory by the children. The other business to be afterwards proceeded with.

In the evening, after invoking the Holy Ghost, reciting the General Confession, with the other Prayers above mentioned, let the Master, standing with his head bare, and all the children in a like position, read from the New Testament the Gospel or Epistle of the day, as the same is pointed out in the text or appendix ; or if there be not a Gospel or Epistle appointed for the day, let him read any portion of the Gospel or of the Acts of the Apostles, and when he will have done so, and being seated with the children, let him, from Gotther or Dorrell,

* A new and cheap stereotype edition of the New Testament, with Notes, an Historical Index, by which the Life of Christ is shown in the Concordance of the Four Gospels, and an enlarged Table of the Epistles and Gospels throughout the year, has just been published by Richard Coyne, of Capel-street.

read the commentary upon the Gospel or Epistle which had been read. Should the time employed in this instruction be considerable, let the Master select a convenient time in the day to have read for the children, by himself or by a scholar selected by him, a chapter from one or other of the several books above mentioned; and let him also combine with the catechetical instruction, in the more advanced classes, the History of the Bible, especially of the New Testament, from Fleury or Reeve, as well as the study of the Morality of the Bible, out of Challenor, or the other books before mentioned. Let the children, when possible, be provided with copies of those books. The evening exercise to close with a short Act of thanksgiving, the Litany, or the Anthem, "Hail, Holy Queen!" in honour of the Blessed Virgin.

Wherever Protestant children attend, let them not share in the duties of prayer or religious instruction, unless at their own desire, sanctioned expressly by their parents; and where the number of such children will be at all considerable, the Committee should appoint a time and place for religious instruction being imparted to them by a person of their own communion, and in the manner prescribed by their own Pastors.







